

for many generations." He adds: "I did not join the *Eugenics Society*, but that was not because I was sceptical of its aims and methods, but because the Anthropological Institute occupied all my spare energies. I was grateful to the *Society* for electing me to an honorary membership, for I had thus placed at my disposal its journal, the *EUGENICS REVIEW*, from which I learnt much that was of value to me."

If one has any criticism to make of this book it is that parts are inclined to be long-winded and tedious, and trivialities are sometimes allowed to interrupt the main narrative. It is also remarkable that a man of such experience and wisdom has so little to tell us about life in general, or, indeed, on any subject apart from his work, friends, the honours which came to him, and his occasional lecturing tours and travels. One misses the feeling of an interest in life for life's sake. But within its limits this is a fascinating and finely recorded life story, and the production of the book, as regards type, lay-out and photographs, is a tribute to its publishers.

RICHARD RUMBOLD.

MARRIAGE

Stokes, Walter R. *Modern Pattern for Marriage*. London, 1949. Reinhardt and Evans, Ltd. Pp. 110. Price 8s. 6d.

MOST people will enjoy this book. Dr. Stokes writes with brevity, clarity and forthrightness in this English edition of his book, which David Mace's foreword tells us has "won golden opinions" in the United States. The author, in short chapters which deal with all the stages of married life, crystallizes his long clinical experience of helping married couples.

The core of the author's attitude is that "it is important for married partners to realize that potentially the most deeply satisfying and stable thing in marriage is the emotional relationship between themselves. Children provide emotional satisfactions, but they soon grow up and move on to the living

of their own adult lives." It is Dr. Stokes's view that "in our present civilization extra-marital relations by either husband or wife are unwise and dangerous, quite apart from any question of moral judgment." He is clear-headed in following out the implications of his attitudes as when, for example, he says that provided there are no guilt feelings, "masturbation, as a means of relieving tension, may have a place in the sexual life following marriage."

With crisp common sense he advises on honeymoon problems, giving some practical details that are much needed and seldom described in this type of book.

A great deal of the book is dogmatic, but this is immaterial for information which we can accept or reject in our own experiences. It is not so helpful an attitude when Dr. Stokes writes on psychological matters that are still debated.

Throughout his faith in marriage counsellors is a little touching, but if they were all as wise, far-seeing and tolerant as Dr. Stokes, how lucky we all should be!

RACHEL CONRAD.

Society of Friends. *The Marriage Relationship. The Report of a Commission appointed by direction of London Yearly Meeting of the Religious Society of Friends (Quakers)*. London, 1949. Central Offices of the Society of Friends, Friends House, Euston Road, London, N.W.1. Pp. 27. Price 9d.

THOUGH the eugenist may be disappointed, and rightly so, by the absence of all reference to biological (as distinct from social) inheritance in these twenty-seven pages, there is much to admire in the combination of idealism and practical common sense with which the rest of the wide field of marriage problems is discussed. "The well-being of any people depends in large measure on the purity, strength and love that mark its family life." The authors have quoted this passage from the Quaker *Book of Discipline*; and it is no empty claim that they are making when they

add, "It is in the spirit and meaning of those words that this report is issued and its recommendations made."

Section 1, on "Marriage and the Family To-day," summarizes the all too familiar facts of the modern decline in standards of family life, and gives as the first of many factors contributing to the present situation "General lessening of the religious background to life." This is where we might expect any religious society to begin; but the trouble is that too many also stop there. Not so our Quaker friends. Remembering that much which appeals to themselves as simply "the Will of God" fails to carry conviction by that name to the churchless and often godless realists of this "enlightened" century, they proceed to state in terms of this world and its welfare and enjoyment as strong a case for Christian moral standards as has ever been packed into so small a space.

This section ends with nine "inadequate reasons for marriage"; and it is a pity that "inadequate" was not left alone instead of being supplemented by "wrong." To class physical attraction and the wish for children as "wrong" reasons for marriage has been compared by a recent critic to branding hunger and the desire to grow stronger as "wrong" reasons for eating. Would it not have been better to assume that God knew his business when he gave us these instincts?

In section 2, on "The True Nature of Marriage," we are well reminded that "marriage itself is deeply rooted in the immemorial needs of the family, and as such is an integral part of the whole structure of society. The present-day tendency to regard a marriage as solely the affair of the husband and wife concerned is superficial in the extreme." "The home is the growing point of the Kingdom of God." The true balance between the physical, intellectual, emotional and spiritual sides also receives the emphasis which it needs in an age that tends dangerously to over-emphasize the physical (with morbid asceticism's inevitable reaction).

Divorce, though practically unknown among Quakers, is not directly condemned: their voice is raised rather against its causes,

and for the Christian emphasis on the permanence of marriage. "Even so a couple may feel that such considerations cannot deter them from making a break in their partnership. It is not for us to say that the grace of God does not and cannot operate in such cases." This is Christian charity at its best.

The "Conclusions and Recommendations" which follow are already too highly condensed to be further summarized in a review; suffice it to say that the most worldly of realists could have produced nothing more practical. This is the work of a body which has never believed in the conflict between religion and science.

W. HOPE-JONES.

PHILOSOPHY

Ryle, Gilbert, Waynflete Professor of Metaphysical Philosophy in the University of Oxford. *The Concept of Mind*. London, 1949. Hutchinson's University Library. Pp. 334. Price 12s. 6d.

THIS is a remarkable work which deserves the attentive study which it will, no doubt, receive from professional philosophers, who will find some of their fundamental ideas opposed and an unusual point of view presented to the philosophical public. The following remarks should be taken as those of an interested layman who has no pretensions to be considered as an authority on the important problems discussed. But this notice may, perhaps, to some extent, represent the views of the non-technical public. It should be said at once that the book is generally written in simple terms, easily understood, and is almost entirely free from difficult metaphysical expressions.

The main object of the book is to oppose the "official doctrine" that "every human being has both a body and a mind . . . his body and his mind" being ordinarily harnessed together. Professor Ryle denies the existence of "mind" as a separate entity in control of thought and purposive action, and he speaks of the theory as "the dogma of the